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A D D R E S S

SABBATH-KEEPING

THE

S U P P O R T

OF

Our RELIGION and NATION.

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SABBATH-KEEPING

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SUP

OF

OUR RELIGION AND NATION.

*Sabbath-keeping the Support of our Religion
and Nation:*

O R,

The hearty and humble

A D D R E S S

O F

A C L E R G Y M A N

K T O

Both the HONOURABLE HOUSES of PARLIAMENT,

REQUESTING THEM

To render more effectual Acts made, in 3 CAR. I. and
29 CAR. II. prohibiting Travelling on SUNDAYS;

And humbly proposing how it may be done :

And offering some other Things to their Consideration, tending
to free the Nation and Men's Souls from the Sin and
Punishment of SABBATH-BREAKING.

— “ If ye do so again, I will lay Hands on you. From that
“ Time forth came they no more on the Sabbath.”

Neh. xiii. 21.

L O N D O N :

Printed for M. FOLINGBY, in FLEET-STREET, 1767.

Sabbath-keeping the Support of our Religion
and Manners

The hearty and humble

A D D R E S S

A C L E R G Y M A N

TO

Both the Honourable Houses of PARLIAMENT,



REQUESTING
To render more effectual the Trade in CAR. I. and
to CAR. II. prohibiting Travelling on Sundays;

And humbly proposing how it may be done;

And offering some other Things to their Consideration, tending
to free the Nation and Men's Souls from the Sin and
Punishment of Sabbath-breaking.

"If ye do so again, I will lay hands on you. From that
"Time forth came they no more on the Sabbath."
Neb. xiii. 22.

L O N D O N :

Printed for M. L. Forester, in Fleet-Street, 1767.

The Right Hon. the E*** of C*****.

Honoured Sir,

YOUR *well-known* abilities, concern, and influence, in the *Legislature* of this Kingdom, *naturally* make me apply to you *in particular* to move for, and promote the *proposed* amendments of the within-mentioned Acts of Parliament. And the *great* tendency of such amendments to promote the *Glory* of God, the *good* of the land, and of men's souls, will *fully* justify this my application to you. For to what *higher* purposes than these can great abilities *possibly* be employed, yea, how can any one give a *good* account of them at the *great* and *awful* day of judgment, unless he does make *this* use of them? Wishing you, therefore, *thus* always to employ your *great* abilities, to your soul's comfort here, and joy in Heaven hereafter. I am,

Honoured Sir,

with all due deference and respect,

Yours sincerely,

A Clergyman.

The Right Hon. the H^{on} of C^{ons}

Honoured Sir,

YOUR well-known abilities, concern, and influence, in the Legislature of this Kingdom, naturally make me apply to you as particularly to move for, and promote the proposed amendments of the within-mentioned Acts of Parliament. And the great tendency of such amendments to promote the Glory of God, the good of the land, and of men's souls, will surely justify this my application to you. For to what higher purposes than these can great abilities possibly be employed, yea, how can any one give a good account of them at the great and awful day of judgment, unless he does make wise use of them? Wishing you, therefore, thus always to employ your great abilities, to your soul's comfort here, and joy in Heaven hereafter. I am,

Honoured Sir,

with all due deference and respect,

Yours sincerely,

A Clergyman.

RIGHT REVEREND, RIGHT HONOURABLE, and
HONOURABLE GENTLEMEN,

AS the very prevalent and notorious sin of Sabbath-breaking in this kingdom forbodes *fore* and *heavy* judgments from Heaven upon the land, and eternal ruin and destruction (alas!) to *very* many *poor* souls, by their *gross* ignorance in their duty, and their going on in their wickedness *unreproved* and *unawakened*, either by the *threats* or *promises* of the gospel set forth from the pulpit, through their *almost* constant neglect of the public worship of Almighty God on Sundays; I have, for the good of my king and country, and the good of souls, *laboured* from *public* and *private* admonition; the press; his majesty's proclamation against vice and immorality, and the law mentioned in the title page, and set down at large at the end of this, to root out, or suppress *at least*, this *evil* and *destructive* practice amongst us.

But in putting, or rather in endeavouring to put, this law in execution, I have met with several difficulties, partly owing to the distance the *offending* drovers live from my parish, and partly from the want of a penalty, or punishment in law, to *compel* the drovers to declare their names and places of abode. And, indeed, the penalty can be but *little* or *no* inducement to any one to put the law in force, there being none of it allotted to the informer, unless the Justice chooses to reward him with a part; and which part can be no more than one third, or six and eight pence; and this part, if had, will by

no means answer the expence of going thirty or forty miles, or more, before the summons granted by a justice in the county, wherein the offence is committed, can be seconded by a justice of the county, wherein the offender lives; or at least before the offender can be brought to justice, and the penalty paid. And even the penalty itself *may* be sunk in the punishment of the stocks, provided the drover, through poverty (as would I suppose be the case every now and then) is not able to pay it.

All which above particulars will be *very* evident to any one, who considers the laws or acts themselves; and that the power of a justice of peace is limited to his own county in this case, *at least*, if not in all. And thus stands the law entangled with difficulties. And to remove them, or render the law *more* effectual for the *high* and *important* end designed by it, I beg leave *humbly* to propose to you, Gentlemen of the *Legislature*, such an amendment of the law, as seems to me, upon *mature* consideration, *fully* to answer the purpose; inasmuch as it would throw *all* the trouble and expence upon the *chief* offender, the owner of the cattle, and there would be a reward for putting the law in force, and so of course an encouragement to do it. And surely this ought to be the case of every *penal* law at least; for otherwise we cannot *reasonably* expect it ever will be effectual. And the amendment is this, namely, “ that there
 “ be a power given to any one to seize any ox, cow,
 “ horse, &c. out of a drove upon the road on Sundays,
 “ and to keep it till the owner, or his man, come and
 “ pay the penalty, and all reasonable charges for
 “ keeping it; and to sell the ox, &c. provided it be
 “ not redeemed within three weeks; and after the
 “ expences

" expences of keeping it are defrayed, and the pe-
 " nalty deducted for his reward, to distribute the
 " overplus among the poor of the parish, wherein
 " the seizure is made; and to the churchwardens,
 " constable, or tything-man (with a penalty of forty
 " shillings, if they neglect to do it when required)
 " to seize the drover, and keep him in hold 'till
 " the next morning, and then to put him in the
 " stocks for three or four hours, in case he interrupts
 " the seizure, or refuses to tell the owner's name and
 " place of abode."

And give me leave, Gentlemen, further to request
 of you to remove the *temptation* excisemen are under,
 to survey malt on Sundays during the malting season;
 and let me submit to your consideration this following
 method of doing it, namely, by making the penalty
 five pounds (half to the informer, and the rest to the
 parish) for any malster to have malt ready for survey-
 ing on Sundays. And pray let this be extended to
 sope, candles, and all *excised* goods whatever.

And suffer me, Gentlemen, to request something
 more for the *good* of the land, and men's souls. And
 this my request is, that you would enact (or some-
 what equivalent, according to *your* discretion) that
 every single horse, upon the road on Sundays, should
 pay two shillings at every turnpike, from twelve of
 the clock Saturday night to twelve of the clock Sun-
 day night; every drove of oxen, sheep, horses, &c.
 four times as much as on *common* days; and coaches,
 chaises, waggons, and carts, after the same rate; and
 foot-people, six-pence; with an exception only
 to physicians, surgeons, apothecaries, and mid-
 wives, going to help the sick and distressed; those
 who go to fetch them; and persons passing to their

parish churches; and with the penalty of five pounds, to be divided between the informer and the parish, for any one that imposes on the turnpike keepers through this exception: for such a law as this would *greatly* help to restrain the *very* common practice among us of *travelling* and going *abroad* on Sundays; a practice *sinful* in the doers of it, and which *betrays* sundry others (such as inn-keepers, post-chaise-drivers, turnpike-keepers, and others *connected* with them) into breaches of the Lord's day, and as to some of them, at least, into an *almost* total neglect, *even* on Sundays, of the public worship of Almighty God, to the great hurt, if not (oh! *awakening* consideration) to the *utter* ruin of their *precious* and *immortal* souls for ever and ever.

And that by you, Honoured Gentlemen, "All things may" (according to the *excellent* words of the prayer of our Church for the *self-same* purpose) "be so ordered and settled, by *your* endeavours, upon the best and *surest* foundations, that peace and *happiness*, *truth* and *justice*, *religion* and *piety*, may be established among us for *all* generations," is the *heartly* wish, and *fervent* prayer of,

Gentlemen,

With all due deference and respect,

Your obedient humble servant,

A CLERGYMAN.

The

The Acts, or Law itself.

“ No carrier with any horse or horses, nor wagon-man with any waggon, nor drover with any cattle, shall, by themselves, or any other, travel on the Lord's-Day, on pain of 20 s. &c.”
3 C. c. 1.

And by 29 C. II. c. 7. It is further enacted,
“ That no drover, horse-courser, &c. shall travel, or
“ come to his inn or lodging, on the Lord's-day,
“ on pain of 20 s. &c.—And, if any person of-
“ fending in any of the premises shall be thereof
“ convicted, in three months after the offence, be-
“ fore one justice, &c. the justice shall give warrant
“ to the constables, churchwardens, &c. to levy the
“ other forfeitures by distress, to the use of the poor,
“ except that the justice may, out of the same, re-
“ ward the informer with any sum, not exceeding
“ one-third part. And, for want of distress, the
“ offender shall be set publickly in the stocks for
“ two Hours.”—Burn's Justice, under Lord's day.



The Acts, or Law itself.

"No carrier with any horse or horses, nor way-
 "gon-man with any wagon, nor driver with
 "any cattle, shall, by themselves or any other, tra-
 "vel on the Lord's-Day, on pain of 20 s. &c."

And by 25 C. II. c. 7. It is further enacted,
 "That no driver, horse-carrier, or any way-
 "gon, shall, on the Lord's-Day, 7 JUL 66
 "come to his inn at 10 o'clock, or any other time,
 "on pain of 20 s. &c.—And, if any person of-
 "fending in any of the premises shall be thereof
 "convicted, in three several acts the offence be-
 "ing one justice. And the justice shall give warrant
 "to the constable, churchwarden, &c. to levy the
 "other forfeitures by distress, to the use of the poor,
 "except that the justice may, out of the same, re-
 "ward the informer with any sum, not exceeding
 "one-third part. And, for want of distress, the
 "offender shall be set publicly in the stocks for
 "two Hours.—Burn's Justice, under Lord's day.



